



METHODIST PROTESTANT.

NEW SERIES--VOL. 1.]

BALTIMORE...JUNE 24, 1831.

[NO. 25.]

EDITED BY GAMALIEL BAILEY, M. D.—PUBLISHED FOR THE METHODIST PROTESTANT CHURCH, BY J. J. HARROD, BOOKSELLER, BALTIMORE.

POETRY.

From Fraser's Magazine.

JOAN OF ARC.

BY WILLIAM HOWITT.

What fairy creature meet I here,
In history's fields of blood?
What might, what miracles appear
In gentle womanhood?
I pore in grief from page to page;
I track in wrath a savage age.
Brute strength, brute manners, ignorance rude;
Base Superstition and her brood;
Traitors in power—the poor in fear,
And one bright soul—I meet them here!

Can this—can this, in truth, be she
Whom men are wont to style
A thing of devilish gramauge,
Witch, dupe, impostor vile?
I see a child—I hear her sing
Beside Domremy's forest spring.
Beneath Domremy's haunted tree
She sings her matins holily;
And to the Virgin-mother bright
Lifts up a face all love and light.

I follow still that lovely child;
To forest lawns she goes:
Her flock she watches in the wild
Where pleasant water flows.
A lonely thing, but never sad;
With fancies sweet her soul is glad.
A thing that loves, but little cares
For all that common childhood shares.
On the warm sward, for hours, she lies,
And looks to heaven with wishful eyes.

But years have vanished—and have borne
Away the simple child.
Fair doth she stand!—but why in scorn?
Whence lit that eye so wild?
Fierce foes have trod her country down;
Her young king wears a wavering crown!
"Help! help! or pleasant France must fall!"
She hears the great Archangel's call!
To her! to her! that cry is sent—
To her!—so young?—so impotent?

Why laugh the grave to hear her plead?
Why stares the gaping throng?
If she be weak—and vast the need—
Saves God but by the strong?
Why stand the wise ones all amazed?
If that young brain, in truth, be crazed,
Give way! and let her fight and fall!—
The deed were high—the loss were small:
But whilst she here, beseeching, stands,
Blood! blood! doth drench your ruined lands!

'Tis done!—in mail, with helm and lance—
With banner waving high,
She rushes on!—the hosts advance,
To save her—or to die!
Heavens! are the conquerors overthrown?
Fly they who, nine long years, have known
But victory sure, and vengeance red?
Fight they like men, who, like deer, fled,
With cowering limbs, and villain fears,
To woods and dens for nine long years!
On speeds the wondrous maid!—right on!
Pull down those walls of pride!
She climbs—they follow—it is won!—
The city gates fling wide!

What think the wise who could not save?
What think the unavailing brave?
For nine long years their heart and hand
Could rescue not their native land:
Forth steps a maid—and, at a stroke,
Their king is saved!—their chains are broke!

Back, gentle creature, to thy fields,
Thy glorious task is o'er!
Go, taste the heaven that duty yields:—
Go, dwell with peace once more!
Oh, never!—Ask the flower to be
A bud again upon the tree!
Ask of that tree to shrink and dwell
Within the seed's unfolded cell!
The soul that treads in glory's track,
May bleed—may die—but goes not back!

Thou wilt not back, though now thy soul
Sees gathering shadows fall;
And feels, as fearfully they roll,
Truth menace in them all.
I shrink, in horror and in shame,
From thy last shrieks in torturing flame:
Shame that proud knights and warriors bold
A woman's wrongs could thus behold:
Shame that fair England's sons could brand
With deeds so base their native land.

"Rouen! Rouen!—and must I die!
To-day die here, in thee!"
That wild and melancholy cry
Is heard perpetually.
For ever shall that cry be heard,
While souls by misery can be stirred,
The horror of that sad appeal,
Which made even iron bigots feel,
Thrills yet, thou young, and fair, and brave;
Thou saviour, whom none deigned to save.

Let the faint heart thy mission name,
Delusion deep and strong:
It brought thee death, but deathless fame;
Redeemed thy country's wrong.
Let them who will decry the mark
Of error vain, delusion dark!—
Sound counsel, sure success were known
To follow thee, and thee alone.
'Twas thine to promise, and fulfil,
Guide, warrior, saint, yet woman still.
Oh! brightly woman's acts appear
In glory's record shown,
But thou, and thy sublime career
For ever stand alone.
For trace Time's annals, line by line,
What single deed resembles thine?
A mighty realm in ruin rent—
Wealth, wisdom, blood, and courage spent—
A simple maid on God did call,
Cheer'd friends—crush'd foes—reconquer'd all!

TEMPTATION.

Look that you make constant resistance, as well as strong resistance. Satan will come on with new temptations when old ones are too weak; in a calm prepare for a storm. The tempter is restless, bold, and subtle; he will suit his temptation to our constitution and inclinations. Satan loves to sail with the wind: if your knowledge be weak, he will tempt you to error; if tender, to scrupulosity and too much preciseness. If your consciences be wide and large, he will tempt you to carnal security; if you are bold and spirited, he will tempt you to presumption; if timorous, to desperation; if flexible, to inconstancy; if proud and stiff, to gross folly; therefore still look for fresh assaults.

ORIGINAL ESSAYS.

For the Methodist Protestant.

NUMBER III.

THE MINISTRY.

Mr. Editor—That class of Ministers among us, denominated "unstationed ministers," sustains a very important and responsible relation to the Church. They have, under God, been the happy instruments of giving character and permanency to the principles and institutions of Methodism in almost every section of the country. These men of God, labouring without reward, (excepting it be in the prayers and affections of their brethren, and in the testimony of a good conscience, that they please the Lord Jesus Christ,) have seen the pleasure of the Lord prosper in their hands. With a spirit of magnanimity, peculiar to so disinterested labourers in the vineyard of our common master, they have been ready, not only to furnish a portion of ministerial service, but liberally to contribute to the support of those, who devote themselves wholly to the work. But, may not this class of Ministers, already valuable and useful, render themselves still more abundantly so? Doubtless they may. Suppose for instance they turn their attention to the cultivation of the minds of those young men, who belong to the circuits and stations within whose precincts they reside. May they not, in this way, lay the foundation for future usefulness, and live to see the fruit of their pious labours?

Some of your writers have looked to the establishment of seminaries of learning—to give efficient ministerial help to the Church. There can be no doubt that such institutions would meet the exigencies of the Church at a future period. But what is the Church to do, during the two, three, or four years which pious youths are to devote to the improvement of their minds, in the acquisition of knowledge, and in the attainment of religious experience by a close and persevering devotion of their time and talents, to the study of Divinity, history, philosophy, &c? The answer is at hand—Let our *unstationed Ministers* form the pious youths of our Churches into classes—Let each particular Society provide a suitable library—and let these young men exercise themselves and each other, under the direction of those Ministers, in writing sermons, and essays on religious subjects, and in private discussions on the leading doctrines of Christianity. This will fortify their minds with arguments affording the best defence of its interesting truths, and prepare them at once for usefulness.

Doubtless there are in every congregation, youths, whose souls are fired with a holy zeal for the promotion of God's glory and the salvation of souls. They are anxious to labour in the vineyard of their master—but they feel their insufficiency to engage in the work—and they know not where to look for suitable instructors. The stationed minister, after he has attended to his pastoral and other duties, finds but little time for other purposes—Let it only be understood that our *unstationed brethren* are ready to take the superintendence of the young men, and the Church, willing to afford the necessary facilities to their studies, and, in a little while, men will be reared up from among ourselves, capable of taking an efficient relation, creditable to themselves and profitable to the Church. We shall ascertain, if we look well to it, that our wants may be supplied sooner than we have anticipated. Let the Ministers look up young men of promising character—let the Church afford the needed supply of books, and the youths place themselves in the way of God's appointment, and soon shall we be ready to exclaim, "What hath God wrought?"

There is another plan which suggests itself to my

mind, which, if followed up, would tend to the improvement of the gifts of young men by furnishing an opportunity to them to exercise themselves profitably and with considerable success. Let them visit our Sabbath Schools, and occasionally give a word of exhortation to the children—now and then selecting a plain portion of scripture and offering such comments and explanations as may occur to their minds—Let them also establish meetings among themselves, and, on such occasions deliver an exhortation, and though they may find some difficulty, at first, in readily communicating their thoughts—this embarrassment will be lessened by the frequency of their attempts—time, patience, study, and perseverance, will accomplish what to them now appears impossible. If they fail once, let them try it again—and not be discouraged because they have not met their own expectations. Many Ministers, who made but a sorry appearance before the public at first, by faithful application and study, and dependence upon God have arrived at the summit of their wishes—USEFULNESS.

W.

For the Methodist Protestant.

CALL TO HOLY LIVING.

Mr. Editor—The ministers and members of the Methodist Protestant Church, when they consider how strangely the Lord has made them free from ecclesiastical bondage, may well exclaim, "What hath God wrought?" But there is another freedom, still more highly to be admired and prized,—it is freedom from inward and outward sin, from the base passions of corrupt nature, which are continually warring with and against the spirit of Divine Grace, and which are ever calculated to bring us into subjection to the Law of sin and death.

There is a freedom in the holy religion to which we are called, which imparts a joy unspeakable and full of glory, inducing a peace which the world can neither give nor take away;—a freedom from the nature and the love of sin, which fills the soul with joy in the Holy Ghost—and which enables its possessor to triumph over the world, the flesh, and the devil—a freedom held associate with all that is truly lovely and excellent on earth, and which prepares the soul to soar on the wings of heavenly love to the skies, and to hold converse with the Deity. O, this is the freedom for which we should labour and toil and strive! One, for which our Redeemer lead a suffering life, died a shameful death, and rose again from the dead—and which he has left as a heritage to his people. Emancipated from the slavery of the carnal mind—unhallowed tempers—unsanctified affections, and the evil predispositions of depraved nature, it is our privilege to love the Lord our God with a perfect heart, and to serve him without fear in the beauty of Holiness, all our days. In the enjoyment of this freedom, we find ourselves changed from glory to glory, as by the spirit of the Lord. We are then permitted to rejoice in hope, to be patient in tribulation, to suffer as also to do the will of our Heavenly Father.

Shall any of us stop short of our high calling, even inward and outward holiness? Shall we be satisfied with less than a full, a free, a present salvation? Shall we cause the death of Christ to become of no effect to us? Shall we be content to be only half freed from unholy desires, tempers, and dispositions, when it is our sacred duty and high privilege to be "indeed free from sin," "to have our fruit unto holiness," "that our end may be eternal life?" The age in which our Church has been organized—the circumstances by which we are surrounded, the threshold of the glorious millennium on which we stand—the expectation of the sister Churches originated under far less propitious circumstances than ours—all require that we prove worthy of our calling.

Shall we disappoint all these, and ourselves finally from being indeed the sons of God, and of obtaining an abundant entrance into the Kingdom of Heaven? May we realize the fondest hopes of our best Christian brethren and disappoint those enemies of our own souls who are watching over us for evil!

A METHODIST PROTESTANT.

June 16th, 1831.

For the Methodist Protestant.

JESUS WEPT.—John ch. xi. v. 35.

What an instance of the compassion of our Saviour! There is no trait in the character of our Lord so striking, as that of his compassion for the sufferings, trials and waywardness of human nature. Indeed, his glorious mission is founded on this very compassion, which he constantly has manifested towards us: it is a consequence of his love to man. The redemption of the human race by the sacrifice of the Messiah is surely the result of the great love that God bore to us fallen

creatures. And this design is frequently pointed out in the New Testament. Indeed we could not expect it to be otherwise. That He who made us, that He who loved us, should feel a corresponding sympathy for our sufferings, is to be expected.

It is in this view of the subject that the believer feels his insignificance, and acknowledges his dependence on his Maker. The Christian is by no means surprized that Jesus wept. On the contrary he sees that the occasion necessarily called for an exhibition of the tender sympathy which Christ always manifested for poor, fallen, human nature. But the scene tells him in words more than human, that he is a fallen being—that it is his Creator and Redeemer who weeps over his fallen condition—that he is a dependant and an ungrateful mortal. This is the useful lesson that the compassion of Christ teaches the Christian. All the virtuous feelings are excited into action by this powerful yet simple example of divine love. The very fountains of human sympathy are broken up, when we read of the lamentations of the bereaved, and the tears of Jesus. The follower of Christ derives the greatest consolation in this vale of tears, when he reflects for a moment, that he is the servant of Him who can feel with him, who can weep with him. When we view this admirable trait of our Saviour's character with a proper eye, we derive a thousand incentives to persevere in the race which is set before us; that no other consideration could prompt.

This is the Christian's privilege—that he should live in Christ with humility and fear. And the greatest inducement for us so to live is the tender compassion of our Saviour. Who would not follow such a Saviour? Temptation comes! and comes with mighty power—all our energies are put to the test. We are struggling against it with all our strength. We lament our feebleness—our insufficiency to resist,—Jesus weeps. A beloved father—a tender mother—a generous brother—perhaps a sister, to whom our soul fondly clings, is snatched away by the unrelenting hand of death. The tear of genuine sorrow bedews our cheeks—Jesus weeps. In all our sorrows, in all our bereavements, Jesus feels for us, Jesus befriends us. He speaks comfort to our souls, when we put our trust in him. Who would not follow such a Saviour?

PHILO ELEUTHERIAS.

Merom, May 22, 1831.

MINISTERS' DEPARTMENT.

For the Methodist Protestant.

IN WHAT WAY CAN THE UNSTATIONED MINISTERS RENDER THE MOST VALUABLE SERVICES TO THE CHURCH OF GOD?

Among the many topics which lie open for discussion, growing out of the recent organization of the Methodist P. Church, there are few which present a wider field or promise a better harvest to faithful labourers, than that of imparting the wanted energy, and pointing out suitable labour to this class of ministers. Truly it is one thing to find employment and quite another to excite a disposition to engage in it; and it is in vain that we urge upon ministers that the harvest is great, and the labourers are few, unless we can make them feel, if the harvest is lost, the 'Lord of the harvest' will require this loss at their hands. The whole work of awakening lies just at the door; until men are aroused from their slumbers, we had as well attempt to reason with the dead. We do not wish to convey the idea, that all unstationed ministers possess that indifference to the wants of the church which is characteristic of death: but it would be marvellous indeed, if the whole of this class of ministers, otherwise denominated local, had so speedily recovered from the paralysis which had rested upon most of them, while under the influence of the M. E. Church. For it is a fact, the truth of which cannot be called in question, that the whole system of Episcopal Methodism, went to depress the energies of the local ministry, until those who could feel at all, felt that endurance was no longer a virtue.

One of the leading objects in the reformation which was so ardently contended for, was that of placing all the Methodist Ministry upon an equal footing; and to present such motives to usefulness as to enlist the various talents, and call into action the unknown energies, which lay concealed in the bosoms of these neglected and forsaken men. If we wish to produce in the mind of an individual the greatest amount of indifference to all things around him, we have only to make him feel that his services, so far from being valuable, are not desired. The mind has no power of acting upon itself: it is therefore prepared to receive impressions from surrounding circumstances, and the application of motive of the high-pressure character is the best possible means

of producing in man all that is great and all that is glorious. There is no stagnant pool, less calculated to send forth a pure and healthful stream, than the system of which we have spoken, is to produce useful active men; and if men, as local ministers in the M. E. Church, have attained to the character of true greatness, it has been produced by other stimulus to exertion than such as we find existing in their economy.

There is perhaps, no higher stimulus wanting to the human mind, than that of the work of the sacred ministry, if indeed it be left unfettered. But in an age like this, when the spirit of the times seems to address every minister in the language of, 'whatsoever thy hand findeth to do, do it with all thy might,' it is nothing but sheer justice to the cause of Christ, that every impediment should be removed out of the way, and every facility afforded for a successful campaign against the powers of darkness.

The design of the foregoing remarks was to make way for such observations as we may, from time to time, be enabled to make; by which such of our brethren as are prevented by unavoidable circumstances from entering into the itinerant ranks, may render to the church, of which we are free and acceptable members, the most valuable services. — With this view, I would respectfully solicit their attention to,

BIBLE CLASSES.

There is no one subject in connection with Methodism, which is calculated to produce in our minds more heart-felt sorrow, than the ignorance which exists among our young people with regard to the bible. And here, lest our meaning should be misconceived, we will observe that there is no allusion to the state of instruction which exists in the northern and eastern states; nor would we extend the application of this remark to large cities or towns, either north or south, where the churches enjoy the benefits resulting from the labours of pious and intelligent ministers. We would prefer taking the state of Virginia, as coming more immediately within our observation; and with regard to the state of religious knowledge, to be obtained here by a diligent study of the bible, there is incomparably, a greater deficiency among the youth of the Methodist denomination, than of any other.

This statement is made with no invidious intention; for it is a fact equally painful and humiliating. We are not at this time, nor have we ever been among that class of Methodists, who can see nothing but sunshine and brightness in connection with a system to which we have given an honest preference; but would most gladly point out its defects with a christian temper, that if possible, a redeeming spirit may prevail among us. I do not hesitate therefore to say, that one of the defects of an exclusive itinerant system, is, the utter impossibility of giving adequate religious instruction to our young people. If this assertion is thought too broad, we should be pleased to have it narrowed down by the experience of veterans in the service of the church. It would please us much to be undeceived, and have some stronger rays of light to fall upon our obtuse vision. If, however, this position should be correct, by whom or by what means are our youth to be instructed in the knowledge of their bibles? It is a fact, too obvious for denial, that in many country places, where large societies are organized, there are neither Sabbath schools, nor other means of youthful instruction. Sabbath schools and class-meetings, were they properly conducted, might, to some extent, prove beneficial in view of such instruction: but neither of these institutions is well adapted to the qualification of pious youth for future and extensive usefulness to the church.

Seeing, then, that neither the itinerant minister, the Sabbath school teacher nor class-leader, even admitting them to exist, can discharge this highly responsible duty, upon whom does it devolve? Evidently upon the unstationed minister. To him all the intellectual and moral resources of the church in his neighbourhood and county are known. Around him, might the pious and morally disposed youth gather as around a spiritual father, and learn lessons of wisdom, calculated to prepare them to fill useful stations in life, and enable them to be always ready to give an answer to every one that may inquire, a reason of the hope that is in them.

There is another very obvious benefit which could not fail to result from a proper attention to this duty; it is an increased application to the study of the scriptures among the ministry. Can it be doubted, that there is too often deficiency of bible knowledge among them, as a body of ministers? and what method is more likely to excite to diligence? We know of none, that will bear so immediately upon the existing exigency.

The consequences which are to result, deserve our consideration. They are 1st. A decided check upon the

great tendency to backsliding, which obtains among the unlearned youth, who are brought into the church through the influence of camp meetings, revivals, &c. That there is such a tendency, we think will not be doubted, and what means are more likely to prevent backsliding than knowledge of christian duty. We will illustrate this remark by stating a case. In 1817, there was a revival in one of the towns in this state, in which there were from fifteen to twenty young men chiefly mechanics, added to the Methodist Episcopal Church. In less than ten years there were but two or three remaining in the church; and but one who has been useful, and he is the son of pious parents. The names of most of those youths are remembered; and many painful circumstances relating to their backsliding, can never be forgotten. The writer was a member of the same class; and has ever ascribed their unfaithfulness to a deficiency in religious knowledge. 2nd. A more abundant supply of qualified teachers for Sabbath schools, and leaders for classes. Where shall we begin to grieve over our destitution in these respects. Who that has cast his eye over the state of religious knowledge in many parts of Virginia, that is not ready to say with the prophet, "oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." In many places, where there are large societies of methodists, and a number of children, they have no Sabbath schools for the want of qualified persons to take the place of teachers. One case now occurs to us which we will mention. In 1826 we took an active part in organizing a Sabbath school at Manson's meeting house, in the county of Dinwiddie, where there were from fifty to sixty children in regular attendance. It was suffered to fall through for the want of qualified teachers, and we are informed there are fifty members in society. Shall we follow their example?

NATHANIEL.

TEMPERANCE.

For the Methodist Protestant.

ARE THE METHODIST PROTESTANT SOCIETIES, TEMPERANCE SOCIETIES?

Mr. Editor,—A resolution in favour of Temperance, being lately passed at the Virginia Conference, I was led to give the discipline of our church a more minute examination, and I there find that all those who have been admitted into full connection with the Protestant Methodists, have virtually subscribed to the following prohibition under the head of General Rules. "There is one only condition previously required of those who desire admission into these societies, a desire to flee from the wrath to come, and to be saved from their sins; but whenever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they continue to evince their desire of salvation; First, By doing no harm, by avoiding evil of every kind; especially that which is most generally practised, such as, taking the name of God in vain. The profaning the day of the Lord, either by doing ordinary work thereon, or buying or selling. Drunkenness; buying or selling spirituous liquors; or drinking them unless in cases of extreme necessity."

Here we find drinking spirituous liquors, except in cases of extreme necessity, classed with taking the name of God in vain, and the profanation of the Christian Sabbath. And if God has said that He will not hold him guiltless who taketh His name in vain, and the church, by her representatives in convention assembled, has thought proper to class the evil of drinking ardent spirits, with the irreverent use of God's holy name, what shall we think of those brethren who will rise up in our church, and say both by precept and example, "we do not mean to promote Temperance Societies!" Every minister and member of the Methodist Protestant Church, from the day that he subscribed to the constitution was solemnly pledged to abandon the use of spirituous liquor; and he, who continues in the use of this poison, as much deserves the charge of backsliding, as any member of a Temperance Society who has violated its constitution. I say once for all, let us be consistent. When we were members of the Methodist Episcopal Church, every sentimental reformer held this language, "why make rules, and fail to keep them? Why enact laws, and violate them? Why have a discipline, and suffer it to be as a dead letter?" The answer was, "the people did not make the rules or laws, or frame the discipline: the preachers made them; let them keep them." Now, who made our rules, who formed our discipline? Answer, the people and the ministry by their representatives. Who then is at liberty to disregard or violate any one of them? Are they not binding upon all? does it not rest with every member of our church, with the force of a

moral obligation to stand fast by this Statute Book, until every jot, and every tittle be fulfilled? For one, I declare to the world, that when I shall make up my mind deliberately, to use ardent spirits, on that very day I shall withdraw from the Methodist Protestant Church; and what I would do myself, that I would conscientiously recommend to every other member of our communion, or else give up the doctrine of reform forever.

But upon the further prosecution of this subject, I find the convention left no door open for licentiousness; and that the whole interest which they felt in regard even to the temperate use of ardent spirits among us, as a church may come fairly before us. I will now give an extract from the discipline, (p. 139, 140,) where, in taking a view of the evils against which they wished to guard the church, the profanation of the Sabbath, and the temperate use of spirituous liquors are placed side by side. I give only the article or paragraph on

"The Medical use of Ardent Spirits."

"Reasons analogous to those just offered on the last point, might here be applied and urged why, as the followers of Christ, we should be infinitely vigilant against an evil, which is ever so ready to creep upon us under the guise of necessity; and why, as the friends not only of religion but humanity, we should employ our united efforts to discourage and annihilate a fatal custom, which has ruined, and is still ruining, here and hereafter, thousands of immortal beings. It has been well said, that there would be no intemperate men, if there were not at first temperate men.

This truth we would do well to remember at all times, and to give it as much practical influence as possible upon the community. In the use of the article now under consideration, long experience has shown that there is scarcely any such thing as a safe and innocent medium. As a medicine, it may be used, under the advice of a skillful physician, but even then, like other medicines, sparingly and unfrequently, to be of any salutary and permanent service. We pray then, that our people may individually show an instructive and forcible example on this subject, and be forward and active to promote, at least by council and practice, the exertions now making in many parts of American Christendom, to lessen and ultimately extirpate a vice, which has blighted so many brilliant minds, caused so much public and domestic calamity and distress, and sent to the world of perdition and despair such numbers of invaluable souls."

In addition to the rule requiring a total abstinence from the use of spirituous liquors; it is here enjoined upon us by every pious and benevolent feeling of the heart, to "employ our united efforts to discourage and annihilate a fatal custom, which has ruined and is still ruining, here and hereafter, thousands of immortal beings." And again, "We pray that our people may individually show an instructive and forcible example on this subject, and be forward and active to promote the exertions now making in many parts of American Christendom, to lessen and ultimately extirpate a vice which has sent to the world of perdition, such numbers of invaluable souls."

The question now recurs, are the Methodist Societies, Temperance Societies? The answer is at hand: By their fruits shall ye know them.

NATHANIEL.

CORRESPONDENCE.

For the Methodist Protestant.

PENNSYLVANIA.

Extract of a letter from Carlisle, Pa. handed to us by an aged and respected brother.

"I am happy to hear that Reform is increasing throughout these United States. In relation to our cause, it is both of a civil and religious character. We have reformed in relation to government, very much to the satisfaction of our brethren, and also to men of understanding amongst other denominations, except that of the Methodist Church. Whilst we are correcting the abuses of the latter, it becomes us to reform ourselves in heart and in life.

In the Circuit, of which we form a part, Reform is progressing gloriously: We are increasing in piety and in number. In Carlisle we are in difficulty, from the fact of our having no suitable house of worship—we hold our prayer meetings in private houses and our preaching in the Court House. There has been a revival of Religion in Carlisle, and each denomination of Christians holds its meetings for prayer and preaching almost every night. We are looking forward to better days. Help us by your prayers. The revival commenced amongst the Presbyterians. They had for some years past established what they call anxious meetings amongst them, which were occasionally attended—when the revival commenced they held them more frequently.

I am now informed that they have divided their members into small companies, called classes, and have appointed a leader to each class. I learn that some of their members have objected to this, but in general they are pleased with the arrangement. I suppose about 100 have been added to their communion during this revival; perhaps they have received as many members as all the other churches put together in the same period.

The revival appears to be of a genuine kind, and we hope will leave a lasting impression, and eventuate in the conviction and conversion of many more souls. Our preachers are well received and appear truly devoted to God—and their hearts seem to be in the work."

For the Methodist Protestant.

GEORGIA.

Rev. A. G. Brewer writes,

Retirement, Columbia county, June 6th, 1831.

DEAR BROTHER—I have visited the greater part of our Churches, in Georgia, lately, and our meetings have been generally lively, interesting, and good. There has been considerable increase; and the prospects are good for much greater.

There has been much religious excitement, in many of the congregations, even among the irreligious. And, I think, we have some good tokens of reformation.—May the Lord hasten the time, and effect the work. Our cause is a good one, and nothing but our culpable negligence can prevent its final success. There has lately been a great revival of Religion at Athens, in this state, and I am in hopes the work will spread and increase. I have been informed that upwards of sixty have professed to experience a change of heart.

For the Methodist Protestant.

VERMONT CONFERENCE.

Granville, N. Y. June 7th, 1831.

MR. EDITOR—For the encouragement of those who love our Lord Jesus Christ, and ardently desire to witness the prosperity of his most glorious cause, I communicate the following interesting account of the marvelous displays of the grace of our Lord Jesus Christ, which have recently been witnessed in our assemblies, in the awakening and conversion of precious souls.

Those of us, who were appointed to, and have been labouring on this circuit, for the year past, have witnessed many intimations of revivals, in different parts of the circuit. In the latter part of the winter, a number of persons were awakened and hopefully converted in the western part of Pawlett, where we have recently organized a small society. Also, in the eastern part of Rupert, the great Head of the Church has been pleased to display his power, in the awakening and conversion of a number of precious souls. But feeling our hearts enlarging and our desires expanding for a more general and powerful outpouring of the holy spirit, we appointed a three days' meeting, in the east part of Wells, which was held on the 27th, 28th, and 29th of May.—Soon after the appointment, myself and others felt deeply impressed to set apart the Wednesday preceding our three days' meeting, as a day of fasting and prayer. Accordingly it was appointed, and observed as a day for humbling ourselves under the mighty hand of God, and for the purpose of praying that God would bless our contemplated meeting in the salvation of souls. The great Head of the Church was evidently in our midst by his holy spirit on our fast day, and we received an evidence that God was about to favor his Zion amongst us. We went to our three days' meeting, fervently praying that the Lord might be there. I had requested of our Episcopal Brethren, in that place, the privilege of holding our meeting in their meeting house, which was readily granted, for which they have our sincere thanks. According to appointment our meeting commenced. In the forepart of the first day, a prayer meeting was held. In the after part, an appropriate sermon was preached; after which the following regulations were proposed, viz:—that we should breakfast at seven and sup at four; that there should be two sermons a day, one at half past ten, and the other at two; that there should be prayer meetings at five in the morning, and at five in the evening, during this meeting. On the second day we held an Inquiry-meeting, in the time of intermission, which was solemn and impressive; in which a number rose up to be prayed for. A meeting was held the second day, at eight o'clock, for the express purpose of confessing our faults, one to the other, and praying one for the other, that we might be healed, which appeared to have a good effect. But our love-feast, which was held on Sabbath morning, at eight o'clock, was signally owned and blessed of God; it was the best, the most powerful one I ever attended;—at the

close of it an invitation was given to mourners to come forward to the altar, which was in a short time nearly filled: such weeping and pleading for mercy, I have seldom seen or heard. Our Brethren, together with a number of our Episcopal friends, wrestled in fervent prayer for the deliverance of their poor souls; and the Lord, as we humbly trust, converted eight or ten souls on that blessed Sabbath, before they left the place:—Blessed be his name! How delightful, to hear the young converts boldly declare what God had done for them!

As our Annual Conference was near at hand, it was thought best to adjourn our meeting to Granville, where the Conference was to set: accordingly, it was adjourned to begin on Saturday at two o'clock: Blessed be God, we witnessed the same good work as at Wells, especially on Sabbath. We saw the altar crowded with weeping penitents, and we trust, in answer to prayer, a number of souls were converted that day. I wish all our Brethren would join with us in saying, "not unto us, not unto us, but unto the Lord, be all the praise, and glory, now and ever more!" If this evangelical Reform takes the lead in our hearts and amongst us, we have nothing to fear. I wish all invidious controversies and especially personal reflections might be dispensed with by every P. Methodist. Let us bear in mind that we are to exhibit the spirit of the Gospel, as well as to contend for the faith once delivered to the saints. Let us use no weapons but such as are spiritual. If we are defamed, let us in-treat. If we are persecuted, let us patiently suffer it; and the less we are loved, the more let us love; always acting under the influence of the two great principles of Reform, viz: Christian Liberty and Christian Union; and we shall do well.

Yours, in the bonds of love,

GEORGE SMITH.

GLEANINGS.

For the Methodist Protestant.

GOOD HINTS TO WELL-MEANING PEOPLE.

For a man to take his stand in a religious community, when he knows that some parts of its constitution and discipline are defective and unscriptural, at the same time that he has a fair opportunity of uniting with other churches, which he has reason to believe are less exceptionable, is to live at variance with the dictates of conscience; and however innocent it may be for another whose mind is not so well informed, with him such conduct is inexcusable and culpable. And if, besides this, he employs no laudable means to promote a removal of these evils, except that in his private circles he frequently manifests and indulges a spirit of discontent and censure; while perhaps in his public sphere of action, or in his official capacity, he gives his countenance, devotes his labours, and contributes his money to support and maintain a state of things, which in the secret recesses of his soul he disallows—such a person must, I conceive, be unhappy in himself, and cannot be so really useful as he might be by pursuing a different path. By what motives they are actuated, and by what arguments they attempt to justify their conduct, and to reconcile their consciences, I shall not now inquire; but I see not how they can avoid the conviction, that they are themselves at least accessory to those very evils which they so much depreciate.

One general consideration, by which many I presume endeavour to satisfy their scruples is this; "We never," say they, "expect to find a pure church on earth; evils, we readily admit exist among us, as a religious body, but we see as great or greater evils in other communities." In reply it is sufficient to observe, that where perfection is not attainable, it is every man's duty to come as near to it as he can: * * * * * I beg leave to subjoin the testimony of one of our late friends here, who after similar steps, and remaining for some time aloof, dis-united with any Christian community, at length became a member of our society. Having been a leader and local preacher, before he joined us, he cheerfully resumed these offices in our body. As a preacher, he was intelligent and judicious, acceptable, willing, and useful; and I believe he was a diligent, faithful, and affectionate class-leader. Few were more respected by good men of all persuasions, than our late brother T—.

Happening to be in conversation with him a short time before his illness, he spoke to the following effect: "When I had been a short time in your society, I found myself very agreeably disappointed. Formerly, I conceived of you as a turbulent, ungovernable set of people, who would submit to no discipline, but were all striving for the mastery, and as having very little genu-

ine piety among you. These views I entertained from the accounts given me by the preachers among the old people; and these notions they instil into the minds of their members, from their very religious infancy."

Surely that cause cannot in all respects be good, which requires such expedients to attach its votaries; and it is hardly credible, that those who resort to them, are free from the latent conviction, that the people against whom they employ them, are in some respects better than themselves!

New Meth. Mag.

From a Foreign Magazine.

SYMPTOMS OF A LOW STATE OF RELIGION.

1. A want of taste for spiritual enjoyments; which is indicated by indifference to the seasons of instruction, religious conversation, and social prayer. The ordinances of Christ are undervalued. Trivial hindrances to attendance are magnified into serious obstacles. Worldly-mindedness and love of ease are prevalent. Religious connexions are neglected. God and duty are frequently forgotten. Books of amusement are preferred to books of instruction and christian improvement.

2. A vain and trifling conversation. This is an indication and evidence that the public and personal interests of religion are lightly regarded. When the news of the day, and even scandal, take the place of spiritual and improving conversation, the spiritual malady is disgustingly displayed.

3. Negligence in private duties. Religious declension begins in private; and when the important and necessary duties of meditation, self-examination, and private prayer, are superficially, hastily, or formally performed; when satisfaction is felt in recollecting that the duty is done, rather than from having enjoyed delightful communion with God in prayer; when the means are rested in, and the end to be answered by them is not secured;—it is high time to take the alarm.

4. A prevalence of selfishness. When the members of a church are each seeking his own separate or individual ease, honour, or profit, irrespective of the welfare of the society, Christian communion is nearly extinct. Selfishness is the bane of piety. When self takes the throne, God leaves it. Self-denial is the great requirement of the Gospel, and self-indulgence is its opposite. Nothing is a more fatal sign of a heart not right with God, than to forget the edification and comfort of the Church, in seeking our own profit and pleasure.

5. A neglect of domestic duties. When the souls of children, and the formation of their minds, tastes, and characters, for eternity and heaven, are not matters of greater solicitude, labour, and prayer, than their form, fortune, health, and success in the world; there is an evident preference of the world to heaven.

6. Amongst other unhappy symptoms, may be mentioned, a contentment with present acquirements, instead of intense desire for higher attainments;—an idea of security, from the belief that we are within the sacred enclosure, and stand on holy ground, while the heart is yet very remote from God, and evidently more gratified with sensible than spiritual objects; the market day, for instance, being more thought of and more diligently prepared for, than the Christian Sabbath. All these are ominous signs, and grounds for fear and trembling.

LONG PRAYERS.

Long prayers in public worship are generally disapproved of, and in social prayer-meetings, no apology can be made in favour of this practice, as it defeats the very design of this means of grace. The most fruitful sources of this impropriety, are ignorance and pride: some persons, in spite of all your remonstrances, have no more notion of accommodating themselves to their brethren, or to the time allotted, than young children! The reason of their lengthened prayers, is not owing to their extraordinary liberality; this is obvious to all present, for after one or two minutes rambling, they will come back to their former views, and so on, repeatedly using nearly the same expressions, and indeed, very frequently their repetitions are entirely verbatim: the patience of the people indeed holds out, but they are merely saved by hope, as the person praying makes a dozen periods, before he really comes to a conclusion. In public prayer-meetings, if we feel our minds embarrassed, it would be far better humbly to conclude, although we had not been on our knees one minute, than to labour to protract our prayers, either by resuming again the petitions already offered up, or by catching at foreign subjects, merely to supply the place of that sweet liberty, which only grace can inspire; and which, I am persuaded, is rarely altogether withheld from the upright soul, who longs to be saved from sin, and who is simply seeking Jesus and his salvation.

And it is too plain to admit of a doubt, that there are persons, (one would hope not many,) who lengthen their prayers from still worse motives; and because they have a fruitful imagination, and a ready utterance, it is to be feared conclude that others are as satisfied with them, as they are with themselves; whereas, it is probable, the more pious part of the congregation present, who are as little acquainted with the deceitfulness of the human heart, have suffered much pain of mind; while it is likely, the other part, are more injuriously pleased than really benefited.

THE LORD'S PRAYER.

As it is our practice to use the Lord's prayer in our religious assemblies, I think a deviation from this shews neither wisdom nor candour. It has been used in every age for three reasons:—It is recommended by the Saviour;—It is exceedingly comprehensive;—It desires the spread of the Messiah's kingdom, and the salvation of the world; for if his kingdom come, and his will be done on earth as angels do it in heaven, mankind will be unquestionably virtuous and happy. I may add a fourth reason; we bind ourselves to the most extensive practice of charity; for if we forgive others, as God forgives us, our charity is complete.

I have observed, that those who omit the use of the Lord's prayer, are notorious for repeating a form of their own;—not only the same thoughts, but the same expressions are repeated a thousand times. This is a remarkable fact. Hence it appears that they prefer a composition of their own to one dictated by the Son of God, which certainly is no striking display of their humility. It makes but little difference whether they have slidden imperceptibly into the form of words which they use, or they sat down and composed their prayer, or, more properly speaking, compiled it, they may rest assured it is now nothing more than a mere form. It is, perhaps, for their rejection of the best prayer in the world, that they are left to their own formal arrangement of words, and exhibit their barrenness of devout conception and expression to their audience.

It is my opinion that this prayer should always be used in the public worship, just as it is;—all attempts at amendment generally appear ridiculous; and only show the folly or vanity of those who make the attempt.

It should be used in family devotion, especially in the morning of the day.

It should be used in honour of its divine author; for his wisdom and goodness are eminently displayed in the weighty, just, and benevolent sentiments it contains.

It should be used because it embraces those particulars which He deemed of the greatest importance.

It appears intended as a necessary and general appendix to our prayers; and it is in this way we use it. There is, doubtless, in human life, a great variety of circumstances, which suggest a variety of petitions and thanksgivings. We have many peculiar blessings, and many peculiar trials: such as health and prosperity, joy and grief, trouble and peace:—the innumerable evils to be avoided, and the many precious promises to be received and enjoyed, shew, that other petitions are necessary. And the feeling excited by a devout consideration of these things, the examples in the Scriptures, the varied language used in them, will enable us, if judiciously selected, and devoutly applied, to pray in a proper and edifying manner.

M.

EARLY RISING.

I do not know a practice which I should more recommend than early rising, whether devotion, health, beauty, or improvement of the mind, were the objects in view.—How cheerful and how animated are the meditations of the morning! What an unspeakable cheerfulness glides into the soul, from hearing the devotional matins of the lark, and from beholding the new-born scenery of nature!—When people think of accounting to God for the talents they have received, they overlook the hours which are lost in unreasonable indulgence. In the spring months of April and May particularly, I grudge every moment that is wasted after five. I consider it as rude neglect of all those sweets which are opened to salute me, and always find so much more deducted from the firmness of my health, and the vigour of my understanding.—*Bennett's Lectures.*

SUPERIOR TALENTS.

It often appears, give no security for propriety of conduct; on the contrary, having a natural tendency to nourish pride, they often betray the possessor into such mistakes, as men more moderately gifted never commit. Ability, therefore, is not wisdom; and an ounce of grace is a better preservative against gross absurdity, than the brightest talents in the world.



BALTIMORE:

FRIDAY, JUNE 24, 1831.

We are rejoiced, in being able to gratify our friends with pleasing accounts of the work of the Lord, within our borders. The prediction, by some, of our speedy extinction as a church, would excite a smile, could we forget the motives of the prophets.

Our Episcopal Methodist brethren assume a little too much, we think, when they tell us that, outside of the pale of their influence, we are verily in danger of spiritual starvation. We can assure them, though wanderers from their fold, still have we been led into green pastures, beside still waters, where "hungering and thirsting after righteousness," our wants have been largely supplied. And will they not rejoice—we cannot doubt it; if they be what they ought to be, if they be *christians*,—they will rejoice, when we tell them that the walls of our Zion are being strengthened, its borders widening; that God is graciously condescending to visit us by his Spirit, convincing the wicked of sin, of righteousness, and of a judgment to come, while believers are built up in the most holy faith. Indeed, we have so good an opinion of the mother Church, we really believe many of her members will be pleased to learn, that their brethren in various parts of the country are beginning to divest themselves of their pharisaical notions and manners, and to mingle even with Protestant Methodists in worshipping the Father of the Universe. So that if we should tell them, that a Church of theirs is opened, now and then, to our preachers, they surely will not murmur: are we not brethren; do we not preach like doctrines; have we not the same ordinances? But they must not mistake us: we do not repent of our doings; we do not wish an amalgamation of our Churches; we would not, at all, merge our identity in that of the M. E. Church. All we want is, a unity of spirit, a unity of object: we would extend to them the right hand of fellowship, and walk in company with them to Heaven:—and why should it not be so? Are we aliens from the commonwealth of Israel? Are we strangers to the blood of the everlasting covenant? Is not your God, our God—your Christ, our Christ? If you labour to convert sinners from the error of their ways, and bring them into the fold of Christ, so do we also. And no matter by whom, or in what way converted, or what name he shall then take upon him, if an immortal soul be saved from an eternity of pain, then should our common thanksgiving ascend to the Lord Most High, who is no respecter of persons.

What if we do differ in our notions of Church government? Let us differ in the spirit that influenced Lot and Abraham, when separating;—"Let there be no strife, I pray, between thee and me." We do, indeed, believe you to be radically wrong in your polity, and that, in the formation of our system of government, we have guarded well against the defects of your economy, and their consequent ill effects. Still, we believe this in the spirit of brotherly love, confidently expecting that our example will yet have its due influence on you, as a Church. Our hope is not visionary; it is built on two grounds: 1st, on the spirit of self-government, that has lately been displayed in some of your Conferences; particularly by members in the Philadelphia Conference. 2nd. On the fact that truth must finally prevail.

When John Wesley and his associates met together to read and understand the Scriptures, that they might ex-

perience the religion, discoursed of in them, their minds could not have anticipated the half, that has resulted from their pious exercises. They might indeed have looked forward to the establishment of a new, an evangelical Church; but hardly could they have imagined the amazing reformation, which so soon prevailed among all denominations. At that time all religionists seemed sunk in the sloth of spiritual indolence and in the apathy of heartless profession; now, scarcely is there a sect that is not burning with a pure spirit of Evangelical piety; that is not endeavouring to know the length and depth and breadth and height of the Love that passeth knowledge. Whence this sudden change? It is no vain boast to say that Methodism is its principal cause; not chiefly by the proselytes it has made, but by the evangelical truth and spirit universally diffused by its example.

Without assuming, then, too much, we may say that, our example will yet be felt by the M. E. Church.—When its members shall see, how an Itinerancy can be inviolably preserved in conjunction with the full operation of the representative principle; when they shall see that the spiritual influence and the usefulness of the preacher are not diminished, but rather increased, by sharing the weight of governmental affairs with the member; when they shall see, that the evils, resulting from lofty aspirations after a monopoly of power, are chiefly obviated by the reformed system of things, while unpretending meekness and influential sanctity characterize the ministry, and fervent zeal, rational independence and enterprising piety distinguish the membership,—then surely, they will admit, that the government of their Church may be *reformed*, without being *deformed*,—may be safely changed, without endangering any of their interests. We believe this will yet come to pass: we trust they will yet have cause to thank God, that the Methodist Protestant Church has been made the medium of effecting a great, an important reformation in their Church polity. All we ask, is, that they watch us *closely*, but *impartially*; *constantly*, but *without an eye of evil*.

By the way, we would suggest to our enemies a new method of doing business. Instead of dealing so much in vague predictions and indefinite assertions concerning our ill success, we recommend them, by all means, to cast about them industriously for proof, to invalidate the accounts, published weekly, in our paper, of the prosperity of various sections in our Church. Till they collect such proofs, we apprehend, they will be very much disquieted.

TO CORRESPONDENTS.

The Minutes of the Vermont Conference are received, and shall be published.

"Reason" and "Authority" shall converse in our next paper.

The request of "Nathaniel" shall be complied with; and "E." is welcome.

"P. B. H." shall be inserted.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

METHODIST PROTESTANTS IN ALEXANDRIA, D. C.

Mr. Editor,—I have concluded to furnish you with an extract of a letter, from one of our brethren in Alexandria, D. C. Such intelligence is too cheering to the hearts of God's children, to be confined to a few:—I conceive it to be the common property of the church; and the brother will excuse me, I hope, in giving it to you for publication. If our dear brethren in the different stations and circuits, who have been graciously visited with the out-pouring of the Holy Spirit, would communicate the same through the columns of your paper, it would have good effect. While it would enrich the periodical with news, the most exhilarating to the feelings of God's people, it would tend in many instances to strike conviction to the hearts of the unawakened, who hearing the accounts of God's dealings with his children, might haply

feel inclined to seek after like precious faith. Oh! when shall the kindly showers of heavenly influence fall upon every part of God's heritage, and every circuit and station, and every family share in the glorious manifestations of divine mercy.

The following is the extract to which I alluded:

Alexandria, June 16th, 1831.

DEAR BROTHER WALLACE,—Your communication per brother Throop, requesting me to give you an account of the recent excitement in the Methodist Protestant Church in this city, has been duly received. For sometime past I have thought, that a communication of the kind might be encouraging to our brethren at a distance. It is not necessary for me to say, that from the memorable night you first organized us into a church, we felt frequent and kindly intimations of the "good will of him who dwelt in the bush for us;" for in many instances you witnessed it and participated with us in his loving kindness and gracious manifestation. For some time past, we felt that the set time for favouring our little Zion had appeared, and we were determined by the help of God to stand in readiness—to this end we appointed sunrise prayer meetings, to beseech the father of mercies to revive his work in our own hearts, and also in the congregation which stately worships with us. And thanks be to God, it was not in vain—for he has revived us abundantly; and in answer to the fervent, believing supplications of his children, has brought several souls out of darkness into his marvellous light; who now can testify that their sins are pardoned, and their souls happy in the enjoyment of a Saviour's love. Our beloved pastor has laboured diligently, and blessed be God, successfully! For about four weeks past, the word preached, has been as a nail driven in a sure place, fastened by the master of assemblies himself. It has found its way to the hearts and consciences of the people, and many are now enquiring the way to Zion with their faces thitherward. Our meetings are of a most interesting character. Already eleven have professed to find the forgiveness of sins, and have united themselves to our fellowship. Others have been converted at our meetings, who have not joined us, and probably will join elsewhere; but this is but of little moment; so as the people are saved from the snares of satan, and brought to an experimental acquaintance with God's saving truth, it matters but little by what name they are called. If they are saved, we should, and do rejoice in God, our Saviour, that they are made the trophies of his power and grace.

Brother Levi Reese preached for us last night to a very respectable and attentive congregation—a great solemnity pervaded the congregation, and the word of the Lord had free course and was glorified. About twenty came forward to the altar, to have an interest in the prayers of the people of God, and to receive their pious counsel. Others there were, who remained in their seats, that gave indications of their longing desires after the pearl of great price. It was a gracious season—a more genuine revival has not been witnessed. I expect several will join us on our next sacramental occasion. A portion of those who are seeking religion, as well as of those who have obtained it, and joined our communion, are heads of families. Doubtless many will have cause to bless God in eternity for the present manifestation of his goodness to their souls. It brings very forcibly to my mind, the observations you made on the night of the 24th of April, 1829—when the society was first organized in this place; we then numbered but ten, now we number one hundred and six, beside which three have died, and eleven removed. We then had no house of our own to worship in, now we have a handsome and convenient place of worship. So you see, my brother, though the prospect was not very flattering—nay, in some respects was discouraging—the little cloud continued to grow, and at length has burst in blessings upon our Zion.

GEORGE JACOBS.

P. S. Our Presbyterian and Protestant Episcopal brethren have shared with us in the late gracious manifestation—they have had accessions to their societies—but I cannot say to what amount. G. J.

Our pastor, Mr. Wallace, has kindly favoured us again, with an extract of a letter received by him, from the Rev. Dr. Balch of Georgetown.

For the Methodist Protestant.

PRESBYTERIANS IN GEORGETOWN.

June 1st, 1830.

Dear Sir,—We have just concluded a four days' meeting in Bridge Street Church. It is the first meeting of the kind we have had, and it has indeed been signally blessed by the great head of the Church. You know the size of our place of worship: although the weather

was intensely warm, yet above and below were filled with immortal souls, waiting upon the ministration of God's word, with marked attention and great solemnity. I had previously invited the Rev. Messrs. Harrison, Walton, Post, Danforth, Smith and Laurie of the Presbyterian, and Messrs. Dorsey and Reese of the Methodist Protestant Churches to be present, the latter came, Mr. Dorsey would have come but he was confined to his bed with sickness. We had the communion on Sabbath afternoon; many of the Protestant Episcopalians, Methodist Episcopalians and Methodist Protestant members partook with us; all for the time being seemed to have forgotten former differences. I am unable to inform you of the exact number which has been added to the church, but suppose it may amount to sixty or seventy. I stand still at this advanced period of my life, and while surveying the displays of God's mercy, I exclaim, what hath God wrought?"

FOREIGN INTELLIGENCE.

GLORIOUS TIDINGS FROM POLAND—ANOTHER RETREAT OF THE RUSSIANS—TRIUMPH OF THE REFORMERS IN ENGLAND—HUMILIATION OF DON MIGUEL.

The ship Pacific, at New York, from Liverpool, brings London papers to the 16th and Liverpool to the 17th May, inclusive. The following important items are furnished by the Commercial Advertiser:—

IMPORTANT FROM POLAND.

"God prospers the right!" The invaders of the gallant Poles have again advanced, and again been repulsed, and the "Balkan Passer" is at length passing backwards towards his own country. The following is a despatch from the Polish Commander, enclosed in a letter from Warsaw of May 2d:—

Extract of a letter, dated WARSAW, May 2.

We have had the Polish army at Milosna again, two miles distant from Warsaw. The following is a despatch from General Skrzynecki:—

General Diebitsch had concentrated all his forces, and in person, at the head of his advanced guard, attacked on the 25th our guard near Kullew. Col. Denbinki commanded the Polish troops in a battle of several hours, against the enemy's overwhelming force, who had 18 pieces of cannon whilst the Poles had only 4 pieces.—The Russian Field Marshall endeavoured to surround the Polish right wing with his main army. According to the plan formed by Skrzynecki in the commencement of the campaign, he did not intend giving battle to the overwhelming force of the Russians in that part of the country, which, it appears, is not advantageous: consequently he gave orders to the troops to retreat to Kosztya, a retreat which was effected. Gen. Gielgud and part of Gen. Skrzynecki's corps formed a reserve guard at Minsk, which was attacked the following morning at 11 o'clock. The enemy presented a great mass of infantry and cavalry, as well as a numerous artillery, but all his attacks were repulsed, after a battle of several hours which did all honor to Gen. Gielgud, who afterwards retired to his former position. I can assure the National Government that the enemy has not made one prisoner, unless it is the sick of the cholera, which were left in the forests. Yesterday Gen. Uminski, in marching from Okuniew to Stanislawow, at the head of two squadrons of Lublin cavalry, (quite new troops,) met Gen. Nassakin's cavalry brigade: the squadrons attacked them bravely, and dispersed them. The enemy lost upwards of 30 men and one officer killed, and a captain with 72 men and horses were made prisoners. We had three officers and five soldiers wounded, but not one killed. The detachments sent into the forests continually bring in prisoners of the dispersed brigade.

(Signed)

"SKRZYNECKI."

"Milosna, April 28.

You may depend upon this information, as Skrzynecki never exaggerates, but keeps all his plans secret. It is said that he made a feigned retreat, and wished to bring the Russians to Warsaw again, being a good position for a battle: but Diebitsch thought it better to follow him, and has now retreated faster than he advanced. It is believed that he wishes to get over the Bug again; but if he does the Poles will attend him: They are now following him up.

FOURTH RETREAT OF THE RUSSIANS.

At length we have received authentic intelligence from Poland, and, we rejoice to say, of the most cheering kind. The Russian commander-in-chief, who, some months ago, in the plenitude of presumption, pledged

himself to his master, that, by a certain day, he would display the Russian Eagle in Warsaw, has again been foiled, his plans again deranged, and, with the bulk of his troops, he has been obliged to fall back, in discomfiture and disgrace, before the army of the patriots. This is the fourth time that this doubly conqueror, whose high pretensions have now become a laughing-stock even to his own thick-headed followers, has seen his claim to immortality vanish.

The *Warsaw Courier* says, "All the accounts received in Warsaw, agree that the Russian army is retreating at all points. Count Fiedro, one of our officers, is said to have fallen in action with the Cossacks."

The *London Courier* of the 14th states that authentic accounts of the retreat of the Russian army had been received:

"The motive assigned by Gen. Diebitsch is, the want of provisions, and the destitute state of the country which he had invaded; but we are enabled to state positively that the cholera morbus was making frightful ravages in the army, which can no longer contend against the Poles, who were comparatively suffering little from disease."

ENGLAND.

The Elections.—The Analytical table in the *Courier* of the 14th ult. giving the latest returns, makes the total difference in favor of reform 138, the total number of returns then being 539. Returns are given from most of the rotten boroughs, where, as a matter of course, the majorities are the greatest against reform. In those included in schedule A, 28 members were returned for, and 76 against ministers.

The *Liverpool Times* says:—The English County Elections have now terminated in the return of upwards of seventy reformers, and of not more than five opponents of reform. The counties of Buckingham, Huntingdon, and Westmoreland each send one anti-reformer to Parliament, and Shropshire possesses the undivided disgrace of having returned two. The result of the Northamptonshire and Dorset elections is not yet known, but the utmost effect which they can produce will be to give the anti-reformers seven county members instead of five.—We are certain, therefore, of a majority of upwards of ten to one, happen what may; and our expectation is, that the two elections which are still doubtful, will increase, and not diminish the majority in favour of reform.

FRANCE.

The *Morning Herald* of the latest date, contains advices from Paris of the day previous, (the 15th) at which time every thing was tranquil. There had been a slight disturbance previously in the *Place Vendôme*, arising from the dispute about the July decorations.—Some of the papers intimate that the King had lost popularity with the actors in the revolution, by the course he had taken in distributing these honors as marks of distinction conferred by royalty. Negotiations, it was said, were rapidly carrying on in relation to the Poles, but of what nature it is not indicated. The funds, perhaps the fairest test of the confidence reposed in the Government, were high.

MISCELLANEOUS.

Pastor Oberlin was a zealous phrenologist. Having cut for one of his English visitors his own profile, he wrote this description of his own character, to accompany it:—

"A strange compound of contradictory qualities. I do not yet exactly know what I am to make of myself. I am intelligent, and yet possessed of very limited powers:—prudent and more politic than my fellow-clergymen; but also very apt to blunder, especially when in the least excited. I am firm, yet of a yielding disposition; and both of these, in certain cases, to a great degree. I am not only daring, but actually courageous; whilst, at the same time, I am often in secret very cowardly. I am very upright and sincere, yet also very complaisant to men, and in a degree, therefore, insincere. I am a German and a Frenchman; noble, generous, ready to render service, faithful, very grateful—deeply affected by the least benefit or kindness, which is ever after engraven on my heart; and yet, again, flighty and indifferent. I am irritable to a formidable degree. He who treats me generously soon gains the ascendancy over me; but opposition creates in me an astonishing degree of firmness, especially in matters of conscience. I have a lively imagination, but no memory, properly speaking. The histories which I have taken pains to impress on my mind, remain with me, but dates and the

names of persons I often forget the next day, notwithstanding all the pains I have taken to remember them. I used to speak Latin fluently and even elegantly, but now I cannot utter three or four words together. I make selection from books, and instruct others in some branches of science for a long time; but a few years after, my scholars, even if they know nothing more than what I taught them, may in their turn become my teachers, and the books from which I made extracts (with the exception of those of a certain description) appear wholly new to me. I habitually work my way through my studies till I obtain clear ideas; but if I wish to penetrate deeper, every thing vanishes before me. I have a great talent for removing difficulties in order to render every thing smooth and easy to myself, and to every body else. I am so extremely sensitive, tender and compassionate, that I can find neither words nor expressions corresponding to my feelings, so that the latter almost overpower me, and occasion me acute pain. I am always busy and industrious, but also fond of ease and indolence. I am generally quick in resolving, and equally so in executing. I have a peculiar esteem for the female sex. I am a very great admirer of painting, music, and poetry, and yet I have no skill in any of them. Mechanics, natural history, and so forth, constitute my favourite studies. I am very fond of regularity, and of arranging and classifying, but my weak memory, added to constant employment, renders it difficult to me. I am given to planning and scheming, and yet endeavour, in my peculiar way, to do things in the best manner. I am a genuine soldier, but I was more so before my bodily powers were so much weakened. I was formerly anxious to be the foremost in danger, and the firmest in pain, but have now lost that desire. From my childhood I have felt a longing and preponderating desire for a higher state of existence, and therefore a wish for death. I am the greatest admirer of military order and subordination, not however, of a spirit of slavery, but of that noble, affectionate attachment which compels the coward to show courage, and the disorderly to be punctual. I feel no obstinacy nor disinclination to yield to strong internal conviction, but, on the other hand, a fervent, heartfelt, joy in yielding to both great and small, high and low, gentlemen and peasants, children and servants, and thence a willingness to listen and an inclination to suffer myself, if possible, to be convinced.—But when I feel no conviction I can never think of yielding. I am humorous and a little witty or satirical, but without intentional malice."

From the Monthly Magazine.

APHORISMS ON MAN.

BY THE LATE WILLIAM HAZLITT.

The world does not start fair in the race of time: one country has run its course before another has set out or even been heard of. Riches, luxury, and the arts, reach their utmost height in one place, while the rest of the globe is in a crude and barbarous state; decline thenceforward, and can no more be resuscitated than the dead. The twelve old Etruscan cities are stone walls, surrounded with heaps of cinders: Rome is but the tomb of its ancient greatness. Venice, Genoa, are extinct; and there are those who think that England has had her day. She may exclaim in the words of Gray's *Bard*—"To triumph and to die are mine." America is just setting out in the path of history, on the model of England, without a language of its own, and with a continent instead of an island to run its career in—like a novice in the art, who gets a larger canvass than his master ever had, to cover with his novel designs.

It was shrewdly observed, that the ruin of states commences with the accumulation of people in great cities, which conceal and foster vice and profligacy.

A certain bookseller wanted Northcote to write a history of art in all ages and countries, and in all its ramifications and collateral bearings. It would have taken a life to execute it; but the projector thought it was as easy to make the book as to draw up the title page.—Some minds are as sanguine from a want of imagination, as others are from an excess of it: they see no difficulty or objection in the way of what they undertake, and are blind to every thing but their own interest and wishes.

There are but few authors who should marry: they are already wedded to their studies and speculations.—Those who are accustomed to the airy regions of poetry and romance, have a fanciful and peculiar standard of perfection of their own, to which realities can seldom come up; and disappointment, indifference, or disgust, is too often the result. Besides, their ideas and their intercourse with society make them fit for the highest matches. If an author, baulked of the goddess of his idolatry, marries an ignorant and narrow-minded person, they have no language in common: if she is a blue-

stocking, they do nothing but wrangle. Neither have most writers the means to maintain a wife and family without difficulty. They have chosen their part, the pursuit of the intellectual and abstracted;—and should not attempt to force the world of reality into a union with it, like mixing gold with clay. In this respect, the Romish priests were perhaps wiser. "From every work they challenged *essoin* for contemplation sake." Yet their celibacy was but a compromise with their sloth and supposed sanctity. We must not contradict the course of nature, after all.

There is sometimes seen more natural ease and grace in a common gipsy-girl than in an English court-circle. To demand a reason why, is to ask why the strolling fortune-teller's hair is black, or her face oval.

HENRY BROOKE.

One Sunday, while the congregation was assembled in the rural church of the parish in which the amiable Henry Brooke, author of the *Fool of Quality*, and other admired works, lived, they waited a long time the arrival of their clergyman. At last, despairing of his coming, they conjectured that some accident had befallen him, and being averse to depart without some edification, they with one accord requested that Mr. Brooke would perform the service for them, and expound a part of the scriptures. Mr. B. though not in orders, consented; and after the prayers were over, he opened the Bible, and preached extemporaneously on the first text that caught his eye. In the middle of his discourse, the clergyman entered, and found the whole congregation in tears. He entreated Mr. Brooke to proceed, but this he modestly declined; and the clergymen as modestly declared, that after the testimony of superior abilities which he perceived in the tearful eyes of all present, he should think it presumption and folly to hazard any thing of his own. Accordingly, the concluding prayers alone were said, and the congregation dismissed for the day.

This was a rare and honourable instance of clerical humility. Some clergymen, because they have been set apart for this office, think that no other person, not equally appointed, has the right to offer the bread of life to perishing souls; and whether they are equally skilful or not in giving to each his "portion of meat in due season," as others are, or would be, they will, notwithstanding, monopolize the business, and let souls perish, if they will not be saved as they direct them.

DEAF AND DUMB CHILD.

A gentleman in Paris, superintendent of an institution for the instruction of deaf and dumb children, was asked by a friend to allow him to put a question to one of his children, with a view to ascertain their mental improvement. It being complied with, he was desired to write his question, and affix it to the wall. It was this:—"Doth God reason?" The child instantly wrote underneath, with his pencil, "God knows and sees every thing. Reasoning implies doubt and uncertainty; therefore, God does not reason."

LORD'S DAY SCHOOLS.

It is to the great dishonour of many young people in affluent circumstances, that they are retiring from our Sunday Schools, and leaving the work to those who are in humbler life. Well, we must do without them; but let them remember, that for their indolence, or pride, or whatever else be the cause of their secession, they must give an account at the bar of Christ. *J. A. James.*

BIOGRAPHICAL SKETCHES.

THE REV. JAMES PARSONS.

Minister of Lendal Chapel, York.

"Still thinking I had little time to live,
My fervent heart to win men's souls did strive:
I preach'd as never sure to preach again,
And as a dying man to dying men." *Baxter.*

It is a fact which cannot be too deeply impressed upon the minds of the ministers of the gospel, that the preachings of Christ and his apostles are to be regarded as models, not only as to the matter they contain, but also as to the manner in which they were delivered. The discourses of Him who spake as never man spake, though certainly addressed to the understanding, were peculiarly calculated to move the heart, and to awaken all the finer sensibilities of the soul. The apostles who succeeded our Lord in the propagation of the gospel appeal-

ed, in all their public discourses, as well to the hearts and consciences, as to the understandings and judgments, of their hearers. These venerable men felt what they spoke, and only spoke what they felt. Affected themselves with the truths which they delivered, others were affected with the truths they heard; and while zeal sparkled in the eyes and love inflamed the souls of the preachers, corresponding emotions were excited in the breasts of the hearers, and "convinced of all, and judged of all, the secrets of their hearts were made manifest; and so, falling down on their faces, they worshipped God, and reported that God was among them of a truth." If a minister be in earnest himself—if his own convictions be strong and lively—if he be duly impressed with the importance of his office—if he be deeply sensible of the value of immortal souls—if he cordially wish the salvation of his fellow-candidates for eternity,—how is it possible that he should ever address an audience in a cold, or languid, or lifeless manner? How can he speak to poor perishing criminals, who lie drowsy and slumbering upon the brink of hell, in accents so smooth, or in whispers so faint, as if he were afraid of discomposing or offending them? No: but he will be "honest in the sacred cause;" and while he endeavours to keep the flame of heavenly genius alive in his breast by human assiduity—by feeding it from the treasury of learning, and enriching it with all the deductions of an observant mind, he will also steal very frequently from the haunts of men, invoking the Holy Spirit to descend in his sevenfold energy, that the words which proceed from his lips may be applied to the hearts of those who listen, and prove "mighty through God to the pulling down of strong holds." It was admirably said by one of our late eminent divines, "God never sent dull preachers to call dead sinners to life." We believe the individual whose portrait we are now about to sketch to be fully influenced by these considerations.

The REV. JAMES PARSONS is the second son of the venerable EDWARD PARSONS, of Leeds; and by marriage he has lately become related to JOHN WILKS, Esq. M. P. for Boston. He was originally destined for the profession of the law, and regularly served his articles with respectable solicitors, both at Leeds and in London. During the latter part of his time he was, we are informed, a member of the Athenian Society held in the Temple, where he was regarded by his associates as a young man of extraordinary talents, and as likely to rise high in his profession. An afflictive dispensation of Providence, however, with which he was at that time visited, powerfully influenced his mind, and determined him to turn his various energies into a more sacred channel. The death of his mother awakened within him a serious train of thought; and to use his own language, "over the tomb of a parent, and amidst reflections which concentrated on that melancholy spot the recollections of the past, and the anticipations of the future," he was "led to think upon his destiny." How the previous years of his life had been passed—how deeply he was convinced of the vanity of all earthly attainments—how firmly he resolved to change his course—and what were the happy results of that change, we have heard from his own lips, and he has himself recorded it. In a sermon addressed to the young, while speaking of the vast superiority of the pleasures of religion to those of earth, he says, "Allow me to speak to you to whom life is in a measure untied, as one who himself can give the testimony. I speak that I do know, and testify that I have seen; and I speak what it is certain others could testify too. I have been in different courses, and have sought for an enjoyment in different paths. I have sought it in mirth, and gayety, and amusements; I have sought it in plans and purposes of ambition, and in the imagination of schemes of worldly aggrandizement and honour; I have sought it in the occupations of study, conversing on the page of history with generations that have gone, or mingling in the magic enchantments of poetry, or attempting the more laborious pursuits of intellectual enquiry; and I have sought it in the service of God. And here the craving appetite has found its food; and here the restless and anxious heart has found its peace and joy! Like the philosopher of old, but in an application far more exalted, I can say, 'I have found it! I have found it!'—In the service of God I am happy; and if I served him more I should be happier still. To be as once I was; I would not for all the gold of every earthly mine, or all the gems of every ocean-cave. I come forth in the service of God to proffer the same boon to you, that thus we may together rejoice with joy unspeakable and full of glory." That such an experimentalist in religion should consecrate all his powers to the service of a gracious Redeemer, will excite no surprise in the minds of those who have felt the constraining influence of a Saviour's love. He determined to relinquish all his brilliant prospects, that he might at once dedicate himself to the work of the ministry. His determination being fully approved by his

respected father, he was admitted as a student into the academy at *Idle*. Having previously received a good education, and possessing a memory richly stored with the varieties of classical and modern literature, and a judgement and taste to use them with effect, he directed his mind principally to theological studies. Before he had accomplished the usual probation at the academy, he was invited to preach at York, and was very soon ordained over the church and congregation assembling in Lendal Chapel, in that city. This took place, Oct. 24, 1822. After that settlement, he was accustomed to visit London for a few weeks in every year, attracting thousands by his eloquence and fervour, so as to render it next to impossible to obtain a sitting at the Tabernacle, in Moorfields, or the still more spacious chapel in Tottenham Court Road. In the summer of 1829, however, his health became so seriously affected, in consequence of continued exertions, that he was compelled altogether to suspend his public labours. He was so far restored by the means employed as to return to his accustomed duties at York; but his visits to the metropolis have not yet been renewed.

There is nothing in the general appearance of Mr. PARSONS to excite peculiar attention or expectation. His figure is slender, and his face thin; his head is finely formed; his forehead high and capacious, and his eye lively and eloquent when lighted up by exertion. He enters the pulpit with the appearance of considerable timidity, and seems fearful of encountering the gaze of his large audiences. He evidently labours under great natural weakness. His voice is feeble, rather harsh, and monotonous, and for a considerable time after he has begun is scarcely audible. He endeavours to save himself by praying in a very low tone; but this has an ill effect, as it fails to excite those devotional feelings with which the congregation ought to accompany him, at the same time that the rapidity of his utterance tends much to destroy the solemnity of the service. By degrees, indeed, he raises his voice till it is distinctly heard in every part of the chapel; but the effort must be very great, and followed by injurious results to his delicate constitution. His action is graceful and appropriate, and never redundant. His subjects are generally of a very impressive class, carefully arranged, and as we should suppose, in most cases, committed to memory. He assists the recollection of his hearers by breaking his discourses into numerous subdivisions, which he generally repeats in a most impressive manner. If this circumstance prevents his eloquence from flowing on in one grand continuous stream, it nevertheless greatly relieves the minds of his audience, and takes off the appearance of declamation. The climax is a figure of rhetoric of which he makes frequent use, and in the use of which he excels. But while Mr. PARSONS never fails to display a genius of no common order, there is evidently more desire to command attention than to excite applause—more wish to arouse the conscience than to please the fancy. He evidently feels his subject, and preaches the gospel like one who is fully aware of its supreme importance. There are many passages in his sermons which bespeak the hand of a master—which are full of the most impassioned eloquence; while the evident air of sincerity which pervades the whole, excites the deepest attention of his vast auditory.

Though Mr. PARSONS can occasionally wield the terrors of the law, and present before his hearers a sinner riven with the thunders and scathed by the lightnings of the Almighty's vengeance, his favourite subject is evidently the fullness and freeness of divine mercy: he appears more anxious to subdue than to terrify; to win by gentleness than to conquer by force; and when he proclaims the willingness of the Almighty to have mercy upon sinners, however numerous and aggravated their crimes, he rises to more than usual eloquence. On the triumphs of the preached cross—present, past, and future—he delights to expatiate; and though he very frequently exhibits this object, it reflects increasing brilliancy in every new light, and constantly excites attention and admiration.

[To be continued.]

SUNDAY SCHOOLS IN GREAT BRITAIN.

There are at least one million and a quarter of scholars belonging to Sunday schools in the United Kingdom, and taking the population at 21 millions, that will give one child to Sunday schools out of every 17 persons of the population. The average expense of conducting a Sunday school, of 200 children, is about five pounds per annum for lessons and books, if purchased at the Sunday School Union Depository, and about 15*l.* per annum for rent, the chief parts of which sum are, in most cases, contributed by the teachers themselves, in addition to their gratuitous labours. So that the child can be instructed in a Sunday school for two shillings per annum.



ORIGINAL POETRY.

For the Methodist Protestant.

Mr. Editor,—I take the liberty of sending you the following extract, written in an album by a friend, which I think you will be pleased to give a place in your valuable publication. L****R.

LIFE IS A SEA.

"Lo, how impatiently upon the tide,
The proud ship tosses, eager to be free!
Her flag streams widely, and her fluttering sails
Pant to be on the flight. Soon thou wilt tread
The buoyant deck, and look upon the flood,
Conscious of th' high sublimity. 'Tis not in man
To look unmoved upon that heaving waste,
Which from horizon to horizon spreads,
Meets the o'er arching Heavens on every side,
Blending their hues in distant faintness there.
'Tis wonderful! and yet, my friend, just such
Is life. Life is a sea as fathomless,
As dark, as terrible, and yet sometimes
As calm and beautiful.—The light of Heaven
Smiles on it, and 'tis decked with every hue,
Of glory and of joy—
And thou must sail upon this sea a long,
Eventful voyage. The wise may suffer wreck;
The foolish must—O then, be early wise;
Learn from the mariner his skilful art,
To ride upon the waves, and catch the breeze,
And dare the threat'ning storm, and trace a path
'Mid countless dangers, to the destined port,
Unerringly secure. O learn from him,
To station quick-eyed prudence at the helm,
To guard thy sails from passion's sudden blast,
And make religion thy magnetick guide,
Which, though it trembles as it lowly lies,
Points to the light that changes not, in Heaven.
Farewell!—Heaven smile propitious on thy course,
And favouring breezes waft thee to the arms
Of Love Paternal. * * * * *
Blest be thy passage o'er the changing sea
Of life—the clouds be few, that intercept
The light of joy; the waves roll gently on
Beneath thy bark of hope, and bear thee safe
To meet thy everlasting Father—GOD!

From the Monthly Magazine.

CARMEN DI SEPOLCRI.

Come to my narrow bed—
My cold and calm sojourn!
No riot there is bred,
No raging passions burn;
No cruel wrongs their poison shed—
Come to my narrow bed!
Come to my narrow bed—
To her whom thou didst love!
In life we could not wed,
And death our faith will prove;
Come to thy nuptial with the dead—
Come to my narrow bed!
Come to my narrow bed!—
Six boards the couch compose;
The worm, our bride-maid, at my head,
Attends our long repose;
Thy last of life is well nigh sped—
Come to my narrow bed!
Come to my narrow bed!—
Life hath no rest so sweet;
With me thou canst not dread
The sod at head and feet,
Where Spring's sweet flowers are bred—
Come to my narrow bed!
Come to my narrow bed!—
No toil awaits thee there;
Pain never racks the weary head,
Unknown is carking care:
Come where no grief can ever tread—
Come to my narrow bed!

Come to my narrow bed!
There holy peace is given,
There care-worn souls are led
Up to the land of heaven,
To taste of bliss unlimited—
Come to my narrow bed!

From the Athenæum.

A MATIN SONG.

"The sweet hour of prime."

Good morrow to the hills again;
Good morrow to the lea;
Good morrow to the hollow glen,
And to the greenwood tree!
The ring dove leaves her ivy bower,
The seamew quits the sea,
The skylark in his sun-bright tower
Is chanting merrilie!

Good morrow to the dappled skies;
Good morrow to the lake;
Good morrow to the melodies
The praiseful torrents make!
The river blue—the waterfall—
The small brook on the lea;
Good morrow to them, one and all—
The beautiful—the free—

CONVENTIONAL PROCEEDINGS.

(Continued from page 184.)

On motion article xiv was taken up.

ARTICLE XIV.

PRIVILEGES OF ACCUSED MINISTERS AND MEMBERS.

I. In all cases of accusation against a Minister, Preacher, or Member, the accused shall be furnished by the proper authorities, with a copy of the charges and specifications, at least days before the time appointed for the trial; he shall have the right of challenge, as specified in the book of Discipline; the privilege of examining witnesses at the time of trial; and of making his defence in person or by representation.

II. No Minister, Preacher, or Member, shall be expelled, or deprived of Church privileges, or ministerial functions, without a fair trial, by committee, as provided in the discipline. And every Minister, Preacher, and Member, shall have an appeal; the Members and licensed Preachers, to the ensuing Quarterly Conference; the Ministers to the ensuing Annual Conference, and all appeals shall be final.

The first section of the article was taken up and considered, and the words "as specified in the book of discipline" were stricken out.

Monday Afternoon, 3 o'clock.

On motion the blank in the first section was filled with "twenty days."

Brother E. Henkle moved to amend by inserting the following sentence after the word "trial," "unless the parties concerned, prefer going into trial on shorter notice." Carried.

Brother J. S. Reese moved to amend the section by adding, after the word "representative," the following, "provided such representative be a member of the church." Carried.

The first section was then adopted as amended.

Brother Holcombe moved that the second section be so amended as to read thus:

"No minister, or preacher, shall be expelled, or deprived of church privileges, or ministerial functions, without an impartial trial before a committee of from three to four ministers or preachers, and the right of appeal; the preachers to the ensuing quarterly conference, the ministers to the ensuing annual conference."

The substitute was received and adopted.

Brother Holcombe offered the following to constitute a third section.

"No member shall be expelled or deprived of church privileges, without an impartial trial before a committee of three or more lay members, or before the society of which he or she is a member, as the accused may require, and the right of an appeal to the ensuing quarterly conference; but no committee man who shall have sat on the first trial, shall sit in the appeal; and all appeals shall be final."

Brother Williams moved to amend the section by inserting after the words, "before the society of which he or she is a member," the following clause; provided such society does not exceed thirty members. The proposed amendment was negatived.

The section was then passed.

(To be continued.)

BUSINESS DEPARTMENT.

Remittances and payments, in advance, received during the past week and thankfully acknowledged by the publisher, from the following persons, viz:—

Levi Rosner,	\$2 50	Rev. Benj. Denton,	\$2 50
Jasper Petticoord,	2 50	Joseph Baker,	2 50
Robert White \$5,		Henry Tutwiller,	2 50
For himself,	2 50	Robert Hord,	2 50
Benjamin Lewis,	2 50	Elizabeth Young,	2 50
Charles B. Purnell,	2 50	H. R. Marshall,	2 50
Isaac Meeker,	2 50	Henry Nichodemus,	2 50
By Rev. A. G. Brewer, \$15, for		Mary Maxwell,	2 50
Col. R. Williams,	2 50	Samuel Guest,	2 50
Thomas Youngs,	2 50	Robert Walker,	2 50
Benjamin Harrison,	2 50	John Hoopman,	2 50
John Ansley,	2 50	By Rev. Geo. Smith, \$5, for	
James Ansley,	2 50	Luther Chamberlain,	2 50
Rev. Charles Evans,	2 50	Rev. Justus Byington,	2 50
F. Ferguson,	2 50	Caleb Rodney,	2 50
By Rev. Wm. Bamber, \$5,		Rev. John C. French,	2 50
For himself,	2 50	Rezin Elliott,	2 50
Rev. R. T. Boyd,	2 50	Rev. John D. Bibb, \$10, for	
By Rev. Josiah Varden,		the paper,	2 50
\$7 50, for		And \$7 50 to be disposed of	
Henrietta Bennett,	2 50	according to order.	
William Slaughter,	2 50	By Rev. Geo. Thomas, \$5, for	
Hutchens H. Smith,	2 50	Rev. Isaac Lent,	2 50
By Rev. John A. Russell, \$5,		James Fowler,	2 50
For himself,	2 50	By Rev. Elias Brewer, \$5,	
William Smith,	2 50	For himself,	2 50
By Chas. Kennon, \$7 50, for		John Stealey,	2 50
Thos. Wiley,	2 50	By Rev. Jos. Snelling, \$5, for	
William McMichael,	2 50	T. & W. Fletcher,	2 50
Dr. Horace J. Bates,	2 50	Rev. Leonard Frost,	2 50
By Geo. W. Piper, \$17 50,		George Richardson,	2 50
For himself,	2 50	J. Glime,	2 50
Adam Rader,	2 50		
			\$125 00

Letters received by the publisher since the last number, from the following persons, viz:—

Robert White, Communication from "L****," J. G. Searcy, Rev. Aaron G. Brewer, (we thank you for the names of the new subscribers. J. Ferguson, Rev. Josiah Varden, (we are very much obliged to you for the additional subscribers, and the amount of several subscriptions. Rev. R. T. Boyd, Ira Waterberry, Charles Kennon, Rev. John A. Russell, (we thank you for the additional subscribers, and the amount of several subscriptions.) M. R. Wallis, George W. Piper, (we return you our thanks, for forwarding the amount of several subscriptions.) W. Eichbaum, Starling Turner, David Turner, David Ayres, (we are much obliged to you for sending additional subscribers; the constitutions, and papers, have been sent according to your direction. Rev. M. M. Henkle, Rev. Wm. Bellamy, Caleb Rodney Esq., J. Beall, A. Bearley, Rev. Ira A. Easter, Rev. B. Burgess, John Hyder, Rev. John D. Bibb, Rev. George Thomas, Rev. Josiah Wilcox, Rev. John Croker, W. R. Holliday, W. R. Vance, Lincoln & Edmands, Benjamin Manning, Levi Hart, Rev. Elias Brewer, John Rowser, Rev. P. B. Hopper, Rev. Jos. Snelling, (we are much obliged to you for sending the additional subscribers, and the amount of several subscriptions.) J. H. Devor.

Remittances for Books.—James H. Devor, \$7 50, Rev. C. Springer, \$12—and \$18 for Rev. Dr. D. B. Dorsey.

J. J. Harrod is authorized to receive subscribers and collections for Rev. M. M. Henkle, Editor of the "Correspondent."

Circumstances have prevented the forwarding of the extra mentioned in last number.

Additional Authorized Agents.

Richard Brown, Augusta, Georgia.
Col. Zachariah Williams, White Oak, Columbia county, Georgia.
Isaac Meeker, Mobile, Alabama.
Rev. Thomas Moore, D'Ancys Store, N.C.
Rev. Ira A. Easter, Wyoming, Virginia.

The publisher reminds the subscribers that those who do not remit \$2 50, by the 7th of July next, will, according to the terms, be required to pay \$3, for the present year. Omissions corrected when informed.

PRINTED BY WILLIAM WOODY, No. 6, S. Calvert-st. Baltimore.

Methodist Protestant



M. Swett, invt. et Del.

TARPEAN ROCK.

BALTO. & OHIO R.R.

Lith. & Published by Endicott & Swett, Graphic Hall Balto.

for the Methodist Protestant.